

First Lutheran Church of Blair Dedicates New Building

The dedication of the new First Lutheran Church, Harold C. Jorgensen, Pastor, took place Sunday, March 18 at 3:00 p.m. Dr. H. C. Jersild, Synodical President, conducted the service and preached the Dedication Sermon. Taking part in the service were Rev. M. G. Christensen, President of the Nebraska District, Rev. Stanley Carlsen and Rev. Raymond Paulsen, sons of the congregation, and Dr. R. E. Morton and Dean T. I. Jensen of Dana College and Trinity Seminary. The four choirs of the church sang special anthems. Rev. James N. Lund of Manistee, Michigan, a former pastor of the congregation, preached the sermon at the morning worship service.

First Lutheran Church was built by Korshoj Construction Company, Inc., of Blair, Nebraska, Sorensen Heating and Plumbing Company of Blair, Nebraska, and Rosentrater Sales and Service, Tabor, Iowa. The architect was William Beuttler, Sioux City, Iowa. The cost of the church was \$230,000.00 and construction began November 29, 1954. The seating capacity is 650. Included in the church are 26 classrooms, large social hall, lounge, and kitchen.

News and Notes

Gifts Totaling Nine Thousand dollars have been received by the United Evangelical Lutheran Church to be used as a Trinity Seminary Student Fund. It will carry the name, Thomas Nielsen Jersild and Anna Bille Jersild Student Fund. It will serve under the management of the Seminary Faculty for loans and scholarships to Seminary students. We are as a Church deeply grateful for these generous gifts. They bespeak a concern and interest in the training of our ministers which is noteworthy.

Hans C. Jersild

Racine, Wis. Our Savior's Lutheran will dedicate its new church April 15-19 and conduct 60th anniversary services of the congregation.

Inglewood, Calif. Pastor J. M. Girtz of Olivet Lutheran Church was granted an increase of \$500.00 in salary at a recent congregational meeting.

Selma California, Rev. A. Husted-Christensen, pastor.

Funeral services were held in Selma Tuesday, January 24, for Julius Nielsen, 84, who came to Selma in 1917, but who moved to Pasadena in 1923 and lived there until his death. Rites also were held in Pasadena, in the Grace Lutheran Church, on Monday.

Nielsen was a native of Denmark, and before coming to Selma lived in Lincoln, Nebraska where he was an active member of Our Savior's Lutheran Church. He was a cabinet-maker and a contractor.

He is survived by two sons, Ernest J. and Paul J. Nielsen of Selma; a daughter, Mrs. Peter Petersen of Selma; a sister, Mrs. Sophia Fredericksen of Denmark, and five grandchildren.

In observance of Lent at Pella Lutheran church, a series of suitable sound motion pictures is arranged for Sunday evenings, to be shown in the social hall. The first, "Thirty Pieces of Silver," was scheduled for the evening of February 12, and the last, "The Crucifixion", for March 18. Other titles are "The Upper Room", "Betrayal In Gethsemane", "Jesus Before the High Priest", and "Trial Before Pilate." Our pastor also presents a message based upon the picture.

Viggo Madsen was elected president of Pella Lutheran church at its annual meeting in January. Other officers elected were Lewis R. Nelson, secretary; H. J. Jacobsen, Jr., treasurer; Ralph Jorgensen, benevolence treasurer; Warner Johnson, deacon; Lawrence Arnst, trustee; Emil Rasmussen, Sunday School superintendent; Ray Anderson, assistant superintendent; Vernon Jensen, head usher; Stanley Jacobsen, ass't head usher; Dwight Nelson and Ray Lund, auditors.

According to the pastor's annual report, the average attendance at Sunday morning worship in 1955 was 177.

In reports of the work our ladies' groups have done during 1955 was the item of 22 large and 44 small quilts completed and sent to Lutheran World Relief under the sponsorship of the Linnea Society.

The first Sunday of each month is observed as "Mission Sunday" in our Sunday school. A mission is designated to receive the offering for the day, and a special program with pictures or a speaker is planned. In 1955 these special offerings, together with the regular Sunday offerings amounted to \$1,288.65.

As a result of our Preaching-Teaching-Reaching meetings held in November, a permanent Committee of Evangelism has been named, consisting of Hans Jensen, chairman; Mrs. Lewis C. Nelson, telephone; Mrs. Warner Johnson, publicity; Mrs. Lewis R. Nelson, prayer, and Emil Rasmussen, visitation. The results in renewed enthusiasm for the work of the church have been most gratifying as a result of PTR when our guest missionary was the Rev. Donald T. Hansen of Denver, Colorado. We followed the suggestions for supper meetings of visitation groups as well as for the group meetings that followed the evening church services, and our attendance was most rewarding.

Eugene, Ore. Bethesda Luth. Church. Ingward Olsen, pastor.

Looking back over the past year we have added 62 members through infant and adult baptism, confirmation

and transfer from other congregations. A reception was held for new members Sunday evening, February 13.

We now have 2 services each day. The family worship service then adopted, beginning at 9:30 regular service at 11:00 A.M. Our Choir, under the direction of George Aagaard, sings at the first vice and the Senior Choir, directed by Mr. Tom Obrian, at our regular service. Our average attendance at services is close to 700 persons.

About 400 children are enrolled in our S. S. with 32 teachers not counting the substitutes.

A few of our ladies have been instrumental in organizing the Sunday Home Auxiliary which is composed of women of 9 of the Luth. Churches in our area. The ladies from Bethesda did a lot of canning for this Home for the Aged., a total of 1,515 qts. of fruit and vegetables. Besides having a luncheon for them and a party at Christmas time.

Likewise an auxiliary has been formed for the Luth. students on the University of Oregon campus. Pastor Edwin Svendsen is now in charge of the work there. We take turns with other Luth. Churches in serving a noon luncheon each Wed. at the Lutheran student house with about 40 students attending.

We have an active boy scout troop sponsored by our men's brotherhood.

Bethesda has several Bible study groups using the Bible study course from The Lutheran Bible Institute of Minneapolis.

Several members of Bethesda have passed away this winter, namely, Andrew Miller, Mr. Harold York, Mr. Sam Sorensen, Mrs. Chris Benson and Mr. Henry Hendricksen, latter being the father-in-law of pastor James Olsen of Lincoln, Nebr. Pastor Olsen and family made the trip to Oregon to attend the funeral which was held March 1st.

The dates for the "Forward to Christ" appeal has been set as April 11-15. We are hoping for a good response.

(Continued on page 6)

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Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. All communications that concern the Editorial Department, news items and books to be reviewed should be sent to the editor at Spencer, Iowa. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minn. A special rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and a year if the congregation has The Ansgar Lutheran in every home—Church Paper in Every Home Plan. Subscriptions, remittances, and of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second class matter, December 14, 1917, at the Post Office at Blair, Nebr., under Act of March 3, 1879.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor, 321 E. 8th Street, Spencer, Iowa.

Editorials and Comments

The Church Have the Answer?

do not ask if God has the answer, but we ask if the church has the answer? We got to think of this by reading the book "This World and the Church" by Fred Hong. We reviewed it some weeks ago. If we just identify the church with God, then there will be no question as to the answer. But the voice of the church was not always the voice of God. The Roman Catholic church that persecutes the Protestants in some of the South American countries may claim to do in the name of God, but we know this is not the voice of God. When the church burned the heretics, it could not be said that the church spoke for God.

May we find ourselves in a great religious upsurge. It places a great responsibility on the church that it is the Word of God in such a way that people will not be led into the wrong path.

We are in danger of making mere church membership sufficient for the serious soul, and then we do him no real deal of harm. We may also be in danger of placing loyalty to the church as an institution too high. We must not forget that the Holy Spirit is to guide us into all truth. Thus let the church take the place of the Holy Spirit.

That temptation is very near. Let us take an example of stewardship. The fact is that every Christian can do better in stewardship. We can all give more than we do. We can all deny ourselves more than we do.

But all too often we are tempted to emphasize the power of the institution rather than the need of the souls that perish. We speak of great home mission opportunities and the opportunities are there. But the language we use does not make us think of souls perishing for lack of the gospel. It makes us think of some great business where the proper investment will give us success.

Too many means are being used to stimulate attendance at services and to stimulate giving. Many of the means used remind us of the competition the companies use to stimulate their salesmen to sell more goods, or the stores that promise rewards of different kinds to stimulate their business.

I told our own congregation at the annual meeting in January that we should aim at gaining 125 new members this year. That is perfectly all right if it is underwritten properly. But such a statement may simply make the pastor and the people strive to gain 125 members without thinking why they gain them.

We have noticed that synods and individual congregations have loyalty Sundays and use certain means to stimulate church attendance. They remind us of the reward system used by Sunday schools for attendance. Such schemes should not be necessary among grown people.

Pastors may become slaves of the "institution" they

serve. They make so many calls, they have so many organizational meetings, they gain so many members, they increase the stewardship in benevolence so much, etc., etc., and they are considered real servants of God. All of these things may be done without the pastor being a shepherd of his people.

The sad thing is that a good many lay people do think of the church's "success" in the terms expressed above. It may be that the church that reaches a membership of 1000 is not a success at all as God looks upon success. Only if the people truly hear the word of God and truly become praying people following Jesus Christ can we begin to speak of success. The question is, do the people grow in grace?

We come back to the question, Does the church have the answer to the deepest problems facing man? It only has the answer if it speaks the Word of God. It must be somewhat like John the Baptist. He pointed away from himself to Christ as the Lamb of God that takes away the sin of the world.

The church must always occupy itself with Jesus, not too much with itself. The church is only the voice, and it must never become strong in itself, it must be strong in God. Paul says, when I am weak I am strong.

Every church member should be a free soul guided by the Spirit of God. This is very different from being "regimented." However, the free soul will always find his highest expression of love and loyalty in the church where he is a member, because the church is a fellowship where he meets Jesus and where Jesus speaks, even though he does not make the church Christ himself.

It is strange that when the church was outwardly weak, it seemed to wield much influence. The best example of this is the early Christian church which, even though it was cruelly persecuted, made a great impact on the Roman Empire. Just as soon as the church became a strong institution it became weak. It no longer produced very many deeply devoted disciples. It resorted to plans and schemes and outward pressure in order to accomplish its mission.

The church at Luther's time was weak, because it had become so institutionalized that there was no room for the Spirit of God. That is why Luther was used to cleanse and reform the church.

The world needs the Word of God. We must see to it that we as a church do not get in between God and the world so when the world looks at the church, it cannot see God.

Perhaps some of our readers want to comment on this editorial. If they do, we shall be glad.

RETREAT FOR TROUBLED HEARTS

The Retreat for Troubled Hearts began its third year at Chicago a few days ago. Its aim is to drive troubles away, through the Bible.

(Continued on page 6)

The Savior Crucified

By Lawrence Siersbeck



Last evening our local rabbi invited me to sit in on a service in the local synagogue. It was an interesting experience. A Christian can hardly attend a service like that without letting his thoughts go back through 1500 years of Hebrew history before the time of Christ.

There were the intonations of great passages from Scripture, such as the call reaching down the centuries of time,

"Hear, O Israel, the Lord our God is one Lord,"

or the searching words of Micah's message,

"Wherewith shall I come before the Lord,
And bow myself before the high God?
Shall I come before Him with burnt offerings,
With calves a year old?

"Will the Lord be pleased with thousands of rams,
Or ten thousands of rivers of oil?
Shall I give my first born for my transgression,
The fruit of my body for the sin of my soul?

"He hath showed thee, O man, what is good;
And what doth the Lord require of thee,
But to do justly, and to love mercy,
And to walk humbly with thy God?"

I saw the Torah brought reverently out of the ark by two men, and heard the words read by the rabbi which were written millenniums ago. It must have been a similar scroll, but the same words (made up of Hebrew consonants without vowels) that Jesus listened to, and which he himself read at Nazareth one day.

The wealth of the meaning of the Old Testament passages impressed me. There was emphasis upon love for fellowmen as well as the stranger within the gates. The verse from Deuteronomy still comes to me as it was read by the worshippers,

"And thou shalt love the Lord thy God with all
thine heart, and with all thy soul, and with all
thy might.

"And thou shalt do that which is right and good
before the Lord."

Thousands of years ago these words were read by the temple personnel in Samuel's, David's and Solomon's time. Ezra, Nehemiah and the prophets knew them by

"And being found in human form he humbled
self and became obedient unto death, even death
cross."

St. Paul to the Philippians

heart. Great foreign rulers of nations have marvelled at the wisdom of the Old Testament writers. Jesus quoted liberally from them.

While listening to and watching this timeless revelation of God's older book, I became aware indirectly of the richness of the New Testament.

The whole ritual was like a reaching out for eternal satisfactions. For the human heart needs the help of outstretched arms of the Son of God. That is why the Christian sings,

"How sweet the name of Jesus sounds
In a believer's ear.
It soothes his sorrows, heals his wounds
And drives away his fears."

When will our Jewish brothers and sisters experience the satisfactions of fellowship with Jesus Christ, God in the flesh? Many have come, but there are many more.

But Christ did far more than just come into the world. In becoming flesh He took upon Himself our human frailties, lived among men in their everyday fears, sorrows, trials. God knows what it is like to be a human being, for He humbled Himself through His Son and came obedient to death, even death on a cross. But that was none of that in the ritual. No reference to the birth in Bethlehem, the angels' song, His baptism at Jordan, His compassion for the multitudes, His unconditional love for young and old of all classes, His triumph at the cross! No reference to His victory in the temptation, Heeding the cry of a mother for her stricken daughter, Tyre and Sidon, His feeding of the five thousand, His victorious stand in the face of a contentious religious hierarchy! No reference to Gethsemane, to Calvary, to the triumphant resurrection!

Then I remembered another Jew, St. Paul, who gloried in the cross of Christ, even said "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me."

My rabbi friend likes to explain to me how the scholars of his order explain everything. But I tell him that the risk of reason in the area of religion is that when the explaining is done, there is sometimes too little left. Try to explain love or forgiveness, or hope. No one can really explain. These must be experienced. Try to ex-

Continued on page 15)

Church News from here and there

"Goddess of Luck"

Toronto, Ont.—Television quiz programs, big advertising, big business, big sports were assailed by two officials of the United Church of Canada at its annual meeting here.

James R. Mutchmor, the board's secretary, warned that God's place in Canada was threatened by the "Goddess of Luck" in the form of \$64,000 and 100 TV quiz programs.

The rags-to-riches programs have scores of millions in North America into weak-minded, open-minded and empty-headed 'luck' devotees," he said.

Rev. W. G. Berry, the board's executive secretary, described big advertising as "one of the most dangerous businesses in the world."

"It threatens the whole fabric of Christian morals and Christian truth," he warned. "At its worst it completely disregards both truth and virtue. Its best its value to society is negligible."

Canadians who would scorn the methods of an earlier Russian Church, Mutchmor said, now cherish the methods of the modern merchandising.

He charged service clubs with disregarding the icons or symbols of the "Goddess of Luck" in their so-called anything-for-nothing bingos and raffles.

"Millions of ever bigger sports are added to their best to add to the number of devotees of chance by raffles and lotteries," he said. "Manipulators of stock exchanges add scores of hands to the number of devotees of the Luck Goddess."

Berry said sex was a "handy selling tool" in the hands of advertisers.

Mutchmor charged big business, war—hot or cold—and big sports with squeezing the life out of men as they are being transformed into robots by the automation age.

Already the worker has been reduced to a robot watching lights and bells on the more efficient machine replaced him, he said.

The Christian Church was praised by Mutchmor for being neither sinister nor impotent in the face of these changes.



New Lutheran Service Center Opened at Keeling, Formosa, Dec. 21, 1955

The Church, he said, resists the insatiable demands of organized sports, challenges the "might-is-right" theory in international affairs and protects the Lord's Day.

She realizes, he said, that "a period of rest and quiet are 'musts' if we are not all to be tension-driven to vast mad houses, dignified by the name of mental hospitals."

Slow Process Reported on New Common Service

Philadelphia—The new Service Book and Hymnal of the Lutheran Church in America may be off the press by Easter of 1957, but "nothing is certain," according to Dr. Luther D. Reed, who heads up the cooperative project begun in 1945.

Dr. Reed is chairman of the Joint Commission on the Liturgy and Hymnal, composed of representatives of the eight church bodies associated in the National Lutheran Council.

"The mechanical processes are moving terribly slowly," Dr. Reed reported. "Hand-set music typography is a slow business and the few firms that can do this work are crowded with orders. We have had to wait for the new Presbyterian Hymnbook to get through the works. That is now off the press and our work is going a bit faster. We are hoping to get our Book out by Easter, 1957, but nothing is certain."

Meanwhile, Dr. Reed disclosed, the Joint Editorial Committee of the two

commissions is "down now to the dreary task of reading proof of the Hymnal and completing editorial details in the manuscript of the Liturgy." Involved in the latter are capitalization, punctuation, harmonization of rubrics, etc.

Seven members of the editorial committee regularly read proof and send corrections and questions to Dr. George R. Seltzer of Philadelphia, Pa., or Dr. William R. Seaman of Souderton, Pa., chairman and secretary respectively of the committee. These two men meet for the better part of a day nearly every week, assemble the corrections, read revisions, and work on other details.

Few Theological Students in Norway

The number of theological students at the two faculties in Oslo is at present lower than it has been since 1923, i.e. 150. Very few students began training for the ministry last autumn, only 11 in all. If this continues it will create a difficult situation as unusually many clergymen will be reaching the age of retirement in the next 10 years—estimates put the figure at about 400. The total number of clergymen in the Norwegian Church is about 1,000.

Norway has 777 Active Missionaries

Today the various Norwegian churches and mission societies have 777 active missionaries in the field.

This figure may be found in some new mission statistics published by the Egede Institute. 460 missionaries come from mission societies working within the Norwegian Lutheran National Church, 205 are sent out by the Free Churches, and 112 missionaries come from inter-denominational societies.

In the above figure are included all men, unmarried women and married women. The Norwegian Mission Society heads the list with 277 missionaries, and Norsk Luthersk Missions-samband (The Norwegian Lutheran Mission) follows with 77. Among the Free Churches the Pentecostal Mission has sent out 145, the Methodist Church 29, and the Baptists 18 missionaries.

The survey shows that during the last year 14.2 million Norw. Crowns were contributed to missions, 3.9 millions of this sum being used for the work in Norway.

Denmark's Fourth Lutheran Woman Pastor Ordained

Miss Helga Jensen, B.D., was ordained for service as personal curate in the township of Skive. She is the fourth woman to be ordained to the ministry in the Lutheran Church of Denmark.

The bishop of the diocese, the Rt.

Rev. Christian Baun of Viborg, who is opposed on grounds of principle to women pastors, refused to perform the ordination.

Instead, Miss Jensen was ordained by Bishop Erik Jensen of Aalborg, who, on the request of the Danish Ministry of Church Affairs, also took over the spiritual supervision of the congregation and all the pastors in Skive.

This arrangement was made after Miss Jensen had been named to the post by the rector of Skive and her appointment was approved by the Ministry of Church Affairs, the Church News said.

When the diocese bishop refused her ordination, the local parochial council voted to resort to a clause in the Danish Act of Episcopal Freedom, which permits ordination of Clergymen by other than the diocese bishops if the latter renounce their supervision of the congregation.

Bishop Jensen of Aalborg accepted the request to ordain Miss Jensen after a thorough discussion of the matter in the Danish Bishops' Conference, and performed the rites in a church at Aalborg, his residence, the report said.

"The matter has given rise to much discussion within the Church of Denmark, as well as outside the church," the Church News concluded.

THE LIVING WORD

"A peculiar people"

By Luther A. Weigle

As a boy I wondered why the Bible calls God's chosen people "a peculiar people" (Deuteronomy 14.2). My wonder was not lessened by the fact that the same designation is applied by Paul and by Peter to those who are redeemed by our Savior Jesus Christ (Titus 1.14; 1 Peter 2.9). It puzzled me, because in conversation the word "peculiar" was used in the sense of odd or eccentric.

But in 1611 the word had not yet gotten that meaning. It meant "one's very own," and was applied to private personal property as distinguished from what is owned in common.

The same Hebrew word which is translated "peculiar" in Deuteronomy 14.2 and 26.18 is translated "special" in Deuteronomy 7.6, which reads: "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." The word is **segullah**. The King James Version

elsewhere translates it as "peculiar treasure" (Exodus 19.5; Psalm 135.4; Ecclesiastes 2.8); "own proper good" (1 Chronicles 29.3); and "jewels" (Malachi 3.17).

The revised versions have given up the use of the word "peculiar" in these passages. They use "treasure" in 1 Chronicles and Ecclesiastes; but elsewhere use "my (or his or God's) own possession" as the translation of **segullah**. The phrase "a peculiar people" has disappeared. In Titus 2.13-14 the Revised Standard Version reads: "awaiting our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds." In 1 Peter 2.9 it reads: "you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light."

Editorials and Comments

(Continued from page 3)

"It looks like a spreading v said the Rev. Dr. Ernest M. W worth, director.

Bible in hand he, stepped before persons who gathered in the m A man stood up and said tha couldn't seem to make any hea in his business.

"Are you walking uprightly? Wadsworth asked.

"No, I must confess I'm not, man replied.

Dr. Wadsworth read from P 84:11:

"...No good thing will He hold from them that walk uprig Then he talked and prayed wit man.

People from every walk of bring all sorts of problems to th day meetings, held on the last T day of each month.

"Mink-coaters and fellows who no shirt at all on their backs co here," Said Elmer Beck, the mis director of personnel who assist Wadsworth in the retreats.

All comers get their medicine the same source—the Bible.

"The answers are all in Scrip Dr. Wadsworth explained.

"We find there is no better w prescribe for people's troubles. we find out what class a tro heart falls in, we know where to the answer just as a druggist k what bottle to take down from shelf.

"The most important thing w here is to help people find peace.

NEWS AND NOTES

(Continued from page 2)

Pastor Sigurd Petersen Ministe Mentally Ill. The Omaha World H had this interesting news about P Petersen:

A tall clergyman from North kota is spending his first Lent unusual offshoot of the ministry a psychiatric chaplain.

The Rev. Sigurd Petersen has pastorates in the Midwest for so years, but said Monday he four present job "the most satisfyi my life."

He serves as full-time chapla the Parsons State Training Scho Mentally Retarded Children.

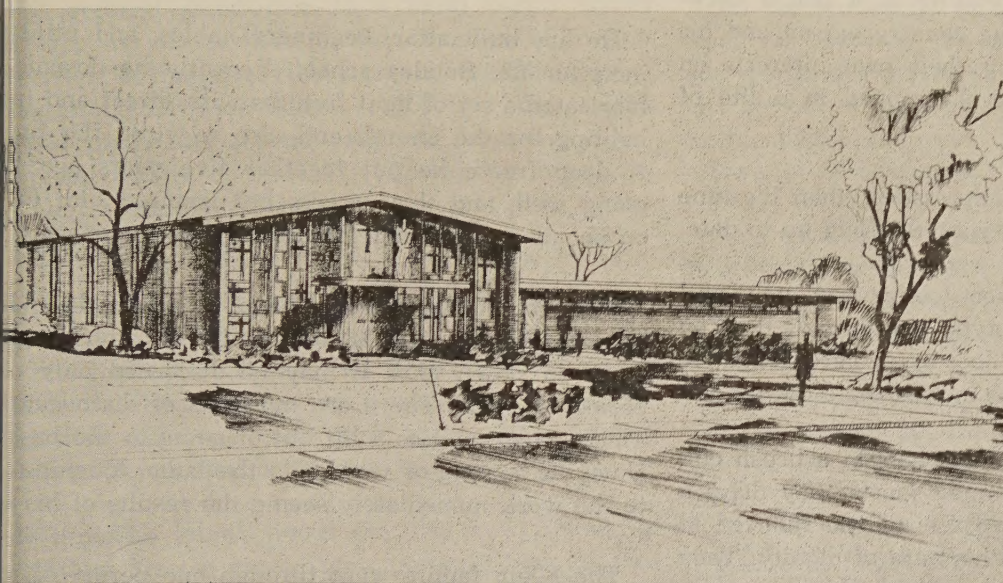
In preparation for the task, the Petersen took a rigorous nine-course in psychiatry at a T Kans., hospital. He is convinced gion has much common ground that branch of medicine.

At the Parsons hospital, which

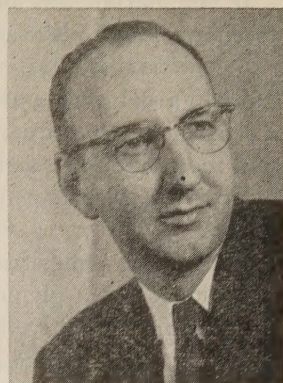
(Continued on page 14)



Christ The King Lutheran Church Congregation in Harvey Park Area, Denver, Colorado



First Unit of New Church



The Rev. Donald T. Hansen

Christ The King Evangelical Lutheran Church is the first of the new congregation just organized in the Harvey Park area of Denver, Colorado. Charter Membership Sunday was observed on February 12th with a membership of 237 persons being received into the congregation. 255 persons attended the services on that day, and all members signed a beautiful Charter which is to be hung in the Narthex of the church. Sunday School attendance on that day was 100. Total enrollment is well over 200. The official organization of the congregation took place on that evening, February 10th at which time a church council of fifteen men was elected and a Constitution was adopted. The following persons were elected to the church council: Joseph A. Dooley, Myland M. Hansen, Fred W. Hanstein, Emmett G. MacKenzie, Robert G. Perschmidt, Lawrence C. Olsen, Rex A. Paschke, E. Schmidt, Lloyd J. Selheim, Roy J. Sletvold, E. J. Walters, Harry A. Watt, Joseph R. Wheeler,

Frank F. Woodward and Sherman E. Ziegenbein.

On Sunday, February 5th, it was the privilege of the congregation to witness the baptism of 18 children and 10 adults, and the reception into membership of 14 adults, by Confession of Faith.

These days have been a thrilling experience for this infant congregation and especially so because of the grant of \$48,000 by the Board of Home missions for the construction of the first unit of the future church. This building is now well under way and should be ready for occupancy by June 1st.

The field in which Christ The King Evangelical Lutheran Church is located is the fastest growing area in the city of Denver.

The pictures show the congregation as it met for worship on Charter Membership Sunday as well as the architect's drawing of the new building.

The pastor of the church is the Rev. Donald T. Hansen.

THE RURAL PASTOR--1956 MODEL

By Betty Westrom

What is your conception of the typical rural pastor?

Perhaps you see him as a silvery-haired gentleman in a frayed black suit plodding through a quiet, unchanging routine... you may look upon him as a preacher of droning, platitudinous sermons, a man without quite enough creative ability to succeed in a larger parish... or he may be pictured as a man who has allowed his scholarship to wear thin, vegetating in a placid backwater... or do you think of the country parson and his mousy little wife as sacrificing their own interests on the altar of community approval, trapped in a life of conformity?

If you harbor any of these impressions, then it's time to change your views, to bring your thinking up to date.

Visit a country parsonage of today, and you will discover that his dreary stereotype just doesn't fit. You will most likely be met at the door by an alert, attractive pastor's wife who sees no virtue in wearing a dowdy hat.

The pastor himself may wear his hair in a brush cut, may appear at a picnic in Bermuda shorts, may drive a convertible. Frankly, the people are a little relieved to find that he can shed some of his aura of dignity. They grant him the freedom to be an individual.

Country pastors of today are as individual as snowflakes; and nowhere is this individuality reflected so well as in their "spare time" interests. They are able to bring new zest to their shepherd's tasks because they have not had to sacrifice their enthusiasm for art and literature, science and music, athletics and mechanics.

A blonde, broad-shouldered young pastor with a flair for invention is the Rev. Giles Ekola of New York Mills, Minnesota. A childhood interest in mechanics and physics started it all, and after discharge from the Air Force he began to tinker with inventions. Thus far the two inventions which show the most promise are a Christmas tree stand and a cover and seal for wide-mouth vacuum bottles. A large manufacturing concern is running a study of his first idea.

Putting together sermons requires creative effort according to Pastor Ekola, and work on inventions may provide healthful exercise for these creative powers. Then, too, a rural pastor can use the financial boost which a successful invention may provide.

Pastor Ekola feels that "the rural ministry is a in which a man can find out what he is made of."

Another pastor with an enthusiasm for "tinkering" is the Rev. W. H. Klein of Carthage, Illinois. His interest in woodworking, mechanical and electrical engineering has provided some practical equipment for his parish.

He has built altar, beginners' tables, and utility cabinets for the Sunday school. Recently he designed and fabricated a set of light fixtures with direct and indirect lighting for the church and also re-wired the building. A deep freeze he put together five years ago is going well, and this success has inspired him to work on an air-conditioning project for the parsonage.

Personal counseling has been emphasized in Pastor Klein's ministry. This is rewarding work, but progress is made so slowly that it may be discerned only over a period of years. There are moments of discouragement. That's when he gets a lift out of going to the basement and chucking a piece of wood into the lathe, touching a new tool to the work immediately seeing the results of his effort.

The Klein family went through one period of raising angora rabbits and spinning yarn by hand. Right now they have one rabbit, two feeder pigs, a sow and a litter of 11, two cows, three hives of bees, and "an occasional chicken." These ventures in animal husbandry give Pastor Klein a bond with his farmer neighbors, the pastor points out. They feel that he is one of them.

For many years while the Rev. R. H. Riensche was a prairie pastor in Deshler, Nebraska, his favorite recreation time hobby was mountain climbing. Every summer found him and his wife and daughters packing for a jaunt to the Colorado Rockies. Now, in his new assignment at Loveland, Colorado, Pastor Riensche has his hobby right at his front door.

A writer-pastor who snorts at the notion of conformity is the Rev. J. Elmo Agrimson of Tioga, North Dakota. The spunky young man with the pugnacious jaw stands around on main street talking the town over with his farmer friends, then goes home to write sermons or articles in his free-swinging style.

As editor of the Rural Lutheran and contributor

publications, his writing crackles with vitality. Agrimson started as sheepherder, took his high work by correspondence, and now finds that he rural parish are at the busy center of the North oil boom. The Tioga pastor finds that dull mo are increasingly scarce as he integrates the trailering newcomers from Texas with his old Norwegian

Great Plains candor can be heard in quotations

ut West a preacher cannot coast on his 'Reverend.' pastor should act like a permanent citizen and not a temporary visitor from heaven."

tor Agrimson acts like a permanent citizen of Tioga. His greatest satisfaction as a rural pastor comes in seeing the direct effect of the Christian fellowship on the whole community. He's active in the Chamber of Commerce and Kiwanis, edited a 1955 brochure on the area, and engineered a population and religious census. Completely sold on rural life, Pastor Agrimson tells his readers that "a holy child was born in a one town in Palestine."

the living room of the Lutheran parsonage at Elk, Nebraska, are three big tanks of tropical fish, the time-time interest of Pastor Ted Schroeder. Swimming in the lighted tanks are a variety of brilliantly-colored little fish—angel fish and neon tetra, kissing cami, wags, and tail light fish.

everything he knows about the fish he's picked up in reading. He has rigged up a pressure tank to contain the air and filters to clean chloride and gases out of the bowl. Thermostatically-controlled heaters maintain a constant temperature of 76 to 79 degrees, and ornament-erators keep the water bubbling.

the building of a new church and expansion of the parish have meant a heavy schedule for Pastor Schroeder, and the fish have given needed relaxation.

n avid student of nature is the Rev. Clarence W. Thorwald of St. Edward, Nebraska. His interest in birds, insects, gardening, and weather study takes him into the out-of-doors. Pastor Thorwald also pleads his right to verse-writing, which he considers not unrelated to his pastoral work. He recognizes it as an aid to creative thinking.

Music holds the spotlight for the family of the Rev. John R. Radloff, Bird City, Kansas. Pastor Radloff was one time a teacher of music at the Hebron College of Music Academy. Both he and his wife are accomplished pianists, so the grand piano in the parsonage is in constant use.

For another rural pastor, the Rev. Willis Yarian of

Fort Wayne, Indiana, an interest in gardening has resulted in an unusual family activity, the raising of earthworms. As a farm boy he had observed how the common earthworm processes the soil. Earthworms take organic materials from the soil (such things as manure or garbage), and pass these materials through their bodies, adding their own secretions. The earthlike "castings" which are thrown off are a fine, natural plant food.

When the pastor first began raising his own earthworms, his only purpose was to produce better vegetables in his garden. Soon he was enthusiastically supplying castings for the gardening friends. By this time his family had become interested and began to lend a hand, and now the project has grown into a modest commercial venture.

All the Yarians get into the act—counting worms, packaging and working the castings. Castings are produced and worms are grown in two outdoor pits and in wooden "lug boxes" and oil drums in the basement. Women in the parish remember to dump the church's kitchen wastes into the compost pits.

As a rural pastor, Pastor Yarian feels that he is called to lead his parishioners to a deeper appreciation for beauty in God's countryside and not to use all their energies for cash crops.

"Only a vigorously growing plant is beautiful," he says. "To attain this beauty we must work with God in nature, and the lowly earthworm is one of our best allies."

Lemmon, South Dakota, is a typical trade center in the grain and cow-puncher area which owes a cultural debt to the Rev. Erling Erickson, a young Lutheran pastor with a gift for art. Not only have he and his people added a beautiful Gothic church to the Great Plains landscape; but the pastor has served as a scholarly art interpreter to the entire community.

In his work as missionary to the Cree Indians at Rocky Boy, Montana, the Rev. John Dehaan can make good use of his knowledge of photography. Pastor Dehaan's hundreds of colored slides of the life among the Crees are circulated round-robin style among the congregations of the United Lutheran Church and serve to stimulate interest in the mission. His Indian rural parishioners with their braided hair, buckskin papoose carriers, and knee-length moccasins make colorful subjects for the pastor-photographer.

Although he formerly served in city parishes, the Rev. Enok Mortensen finds that his world has become much larger in his 12 years as pastor in the little town of Tyler, Minnesota. During those years he has gained international recognition for his work in Danish-American cultural study.

THE LUTHER LEAGUE

John W. Nielsen, Editor

The Penitential Psalms

By Robert N. Hansen

PSALM 102

In this hymn is a patriot's lament over his country's distress. It is believed to have been composed towards the closing years of the Babylonian Exile or Captivity. Some scholars have suggested Daniel as the author, but this can be no more than a guess. Regardless of this, the writer clothes himself in the griefs of his nation as in a garment of sackcloth and casts her dust and ashes upon his head as the signs and causes of his sorrow. He has his own private woes and personal enemies; he is, moreover, sorely afflicted in bodily sickness, but the miseries of his people cause him a far more bitter anguish, and this he pours out in an earnest, pathetic lamentation. However, this patriot does not mourn without hope; he has faith in God and looks for the resurrection of the nation through the omnipotent favor of the Lord.

The foreword or title to the psalm describes it thus: "A prayer of one afflicted, when he is faint and pours out his complaint before the Lord." The word rendered "complaint" does not carry the idea of fault-finding, but could well rather be rendered "moaning"—the expression of pain, not of rebellion. The psalm could well be called "The Patriot's Lament."

Have you ever felt, perhaps in view of modern times, that the world had gone crazy and you were going crazy with it—that nothing made sense anymore—that all of life was a purposeless jumble? Have you ever felt that you were nothing but a speck of dust in a whirlwind—tossed hither and yon by the whims of fate? Have you ever felt that God had vacated His heavens and that you had been left dreadfully alone? Apparently in the view of his present situation, this was the distress of mind of the psalmist, and he gives expression to this distress in the first eleven verses. To him, it seems that God is not hearing his prayers—that He has rather hid His face from him. He asks God, in the midst of all his affliction, which is both national and personal, to bend His ear to his cries. He goes on to describe his misery—his sense of being utterly forsaken—"Thou hast taken me up and thrown me away"—his feeling of woeful inadequacy—"My days are like an evening shadow; I wither away like grass." Included in it, however, is a

description of his deep penitence—"For I eat like bread, and mingle my tears with my drink." may be noted here that in the Old Testament especially the use of sackcloth and ashes was an outward sign of inward repentance, in much the same manner of custom of wearing black to indicate mourning and grief.

Suddenly the tone and mood of the writer changes. The glorious truth is renewed in his mind, that, though the clouds may be dark and low on the horizon, the sun still is shining brightly above them; the brilliance and heat of the sun will eventually disperse the clouds. God is still God! "But Thou, O Lord, art enthroned forever; Thy name endures to all generations. **Thy King will arise** and have pity on Zion." And so, the hope of the psalmist is renewed, and again, we see the familiar picture of repentance and faith which has been the wonderful experience of countless numbers of believers. The promise that God gave to Joshua—"I will not leave thee nor forsake thee"—is timeless and eternally true. As human beings we are prone to become impatient with God whenever our present situation becomes a little wearisome, but, in His own time, He will come to redeem His promise that "in all things God works for good with those who love Him." We know that in the fulness of time, God sent His Son into the world to redeem it." God is faithful and eternal—"Lo, I am with you always."

The almighty power and the eternity of God are expressed in the closing verses of the psalm. God receives His just acknowledgment as Creator of the universe. Everything will one day pass away, but God is above it all—unchanging—unshakeable. We are reminded of Jesus' words: "Heaven and earth shall pass away, but My Words shall not pass away."

In the book of Revelation we are assured more fully ever that the ultimate victory is with God. Read chapters 7:9-17 and you get a glimpse of those who on earth accepted the divine invitation of their Lord: "'Come and let us reason together,' saith the Lord; 'though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool,' " who put their trust in the assurance that "the blood of Jesus Christ, His Son, cleanses us from all sin." Here we see the changeless Christ—the Lamb of God—ever the same, yesterday and today and forever. The message of His Cross is indeed a glorious, reassuring rainbow, spanning across all human history, from eternity East to eternity West. And the basic foundations of this truth are present here in this 102nd Psalm.

The Christian And The Color Line

problems involving race relationships are among the most crucial of our day. They are not only significant on a world scale but also on a national and local scale. How we meet this issue in the United States will in large measure determine our standing among the peoples of the world.

Printed below are the results of a survey taken at the Wisconsin District Luther League Retreat at Lake Kegonsa.

Do you have colored classmates?

Yes: 15 No: 34

Do you have colored friends?

Yes: 16 No: 33

Have you ever dated a colored person?

Yes: 4 No: 46

Do you have colored people attending your church?

Yes: 4 No: 45

Do you have colored young people in your League?

Yes: 4 No: 45

Does your church do anything to encourage colored people in your neighborhood to attend services?

Yes: 2 No: 40 Uncertain: 5

Do you think they should do so?

Yes: 26 No: 13 Uncertain: 1

Should a church relocate when the neighborhood changes color?

Yes: 12 No: 41

Would you want to belong to a church where the white people were in the minority?

Yes: 12 No: 32 Uncertain: 4

Would you want to be the only white member of a League?

Yes: 5 No: 43 Uncertain: 1

Do you know anyone who has married a colored person?

Yes: 5 No: 44

Do you approve of such a marriage?

Yes: 7 No: 39

Would you marry a colored person?

Yes: 3 No: 22

Indian?

Yes: 10 No: 14

Oriental?

Yes: 8 No: 15

Does the Bible forbid marriage between races?

Yes: 1 No: 37 Uncertain: 4

Do you think the Gospel is for colored people?

Yes: 46 No: 0

How Do You Stand On Race Relations?

A Chicago boy is lynched in Mississippi; a colored coed is expelled from the state university in Alabama; the home of a Negro leader is bombed in Florida. These are events that point-up the hard facts of race relations today even as they come as startling aftermath to the Supreme Court's ruling against discrimination and segregation.

As Christians we lament the present reign of hysteria gripping our nation just as we abhor injustice and the abuse of personality and life wherever it occurs. But as Christians we must be on guard against the hypocrisy of waving the banner of a racial crusade against even an admittedly bad situation if we, ourselves, are fostering the germs of a similar condition by our attitudes and actions. There is something not quite right about labeling the southern whites "wicked" and championing the cause of the negro race if personally we tend to shun the colored person in our midst. This loving concern of word and mouth has a hollow ring until it is followed through in deed and truth.

The results of the survey, "The Christian and the Color Line," indicate that if the race problem is going to be solved there will have to be some significant changes at home, both within ourselves and in our communities and churches. When we qualify our attitude with the assurance of a comfortable "white" majority, we are actually repeating the policy of the southern whites which we openly condemn. As long as we draw back from the idea of being the minority group in a league or church, not to mention the public school and community activities, we are not ready to condemn others for insisting upon the same safeguard.

The policy of discrimination in the South is wrong, but so also is the secret policy of discrimination that many of us harbor. Not until we treat and look upon all men—the Jew and Mexican, the Oriental and Indian, the Slav and Southern European, as well as the Negro—as our brothers and equals in all things so that even when we are in the minority we will work and worship, and study and play with them, will we be making any true advance in race relations. Again we must learn that in Christ there is neither Jew nor Greek, free nor bond, male nor female for we are all members of one body whose head is Christ.

J. W. N.

ARE THEY DEAD?

Are the leagues from which we have not received hymn poll results and news items dead or only asleep? If they are asleep, this is an alarm; if they are dead, well, we can't do much about it. Anyway, won't you please take part in the hymn poll and send us short news items? What about Youth Sunday? Did you observe it? We would like to know.

J. W. N.

BY THE FIRESIDE

LUKE 18, VERSE 11

"I thank Thee God that I am not as other men . . ."

Thus said the Pharisee

Secure within his righteousness,

Proud of his Law.

Oh, how he loved his God—

His self!

Fastidious fast

And public-prayer:

His sole anxiety

That men might see

His sacrifice.

Damned cant!

The canker at the core of life;

Yesterday and today the same.

My God, save me

From hypocrisy;

Give me a clean and contrite heart,

Loving Thee and my fellow men:

And when I fail,

Be merciful to me a sinner.

D. N. Howarth

Martin Luther on

THE IDEAL PREACHER

I would not have preachers to torment their hearers and detain them with, and the preachers hurt themselves; the delight of hearing vanishes therewith, and the preachers hurt themselves.

A good preacher should first teach systematically; second, have a ready wit; third, be eloquent; fourth, have a good voice; fifth, a good memory; sixth, know when to make an end; seventh, he should be sure of his doctrine; eighth, venture, and engage body and blood, wealth and honor, in the Word.

The defects of a preacher are soon spied. Let a preacher be endued with ten virtues and but one fault, yet this one fault will eclipse and darken all his virtues and gifts, so evil is the world in these times. Dr. Justus Jonas has all the virtues and qualities a man may have, yet merely because he hums and spits, the people cannot bear that good and honest man.

There are many talking preachers, but there is nothing in them, save words; they can talk much, but teach nothing uprightly. The world has always had such boasting throat-criers.

A preacher should needs know how to make a right difference between sinners; between the impenitent and confident, and the sorrowful and the penitent; otherwise, the whole Scripture is locked up.

To speak deliberately and slowly best becomes a preacher, for thereby he may the more effectually and impressively deliver his sermon.

We ought to direct ourselves in preaching according to the condition of our hearers: but most preachers commonly fail herein. They preach that which little edifies the poor, simple people. To preach plainly and simply is a great art. Christ Himself talks of tilling the soil, of mustard seed, etc., using altogether homely and simple similitudes.

I would not have preachers in their sermons use foreign languages, for in the church we ought to speak the plain mother-tongue. Dr. Staupitz is a very learned man, yet he is a very irksome preacher.

A preacher should be a logician and rhetorician. When he preaches concerning any article, he must first designate it. Second, he must define, describe, and show what it is. Third, he must produce sentences out of the Scriptures therewith to prove and strengthen it. Fourth, he must, with examples, both explain and declare it. Fifth, he must adorn it with similitudes. And, last, he must admonish and rouse up the lazy, earnestly reprove all the disobedient, all false doctrine, and the authors thereof, and yet not out of malice and envy, but only to God's honor, and the profit

and saving health of the people.

Cursed are all preachers who the church aim at high and things, and, neglecting the health of the poor, unlearned people seek their own honor and praise therewith to please one or two bitious persons.

EVANGELIZE

*Give us a watchword for the hour
A thrilling word—a word of power
A battlecry, a flaming breath
That calls to conquest or to death*

*A word to rouse the church from slumber
To heed her Master's high behest
The call is given: "Ye hosts, arise
Our watchword is EVANGELIZE!"*

*The glad evangel now proclaim
Through all the earth, in Jesus' name
This word is ringing through the
skies,
"EVANGELIZE! EVANGELIZE!"*

*To dying men, a fallen race,
Make known the gift of gospel grace
The world that now in darkness lies
"EVANGELIZE! EVANGELIZE!"*

—United Evangelical Action

September 20, 1955.

THE FUTURE OF THE CHURCH

"Of the Protestant churches in America, eighty per cent began as day schools. Of the Protestant parishes in the United States today, nine per cent were first Sunday school pupils. The future of the church depends upon the strength of the Sunday school. In three years there will be in our public schools seven million more boys and girls than there are in our churches. Will we be in our public schools. Will we be the churches to care for the spiritual needs?"—David Carlson.

THAT STRAW IN THE WIND

He was a candidate for senatorial honors, and was scheduled to speak in a small town. Anxious to discuss the religious affiliation of the majority of his audience, he addressed them in this manner:

"My great-grandfather was an Episcopalian (silence), but my grandmother belonged to the Presbyterian church (more silence). My grandfather was a Baptist (silence) but my grandmother was a Congregationalist (continued silence). I had a great-aunt who was a Methodist (loud applause)—and I have always followed my great-aunt!"

—Gospel Herald

INCOME TAX REFUND FOR MINISTERS

Change in income tax regulation retroactive to 1952 makes it possible for ministers who were leasing or buying their own homes in 1952 and 1953 to apply for a refund based on the amount of their housing allowance. There is an element of urgency involved in the case of 1952 income. Since there is a three-year limit on claims for tax refunds, and since the deadline for payment of tax on 1952 income was March 15, 1953, any claim for refund of 1952 income must be filed at the office of the District Director of Internal Revenue not later than March 15, 1956.

When the new tax law passed by Congress in 1954, a provision was included which benefits ministers who do not have free parsonages provided. If a housing allowance is included in the budget of the congregation or church agency, the amount spent on housing by the minister up to the amount of the housing allowance, is excluded from his taxable income. Housing expenses, under regulations now being formulated by the Income Tax Service but not yet published by them, may include rent, monthly payments toward the purchase of a house, fuel, utilities, and repairs. This new provision was applicable to tax on income earned in 1954 and subsequent years.

Previous to 1954, a minister without a parsonage had to pay income tax on his entire salary, even though part of that salary was in the form of a housing allowance. This ruling has recently been reversed, due to three court cases in which the claims of the Internal Revenue Service were overruled. As a result, the Internal Revenue Service has made a new ruling, as follows:

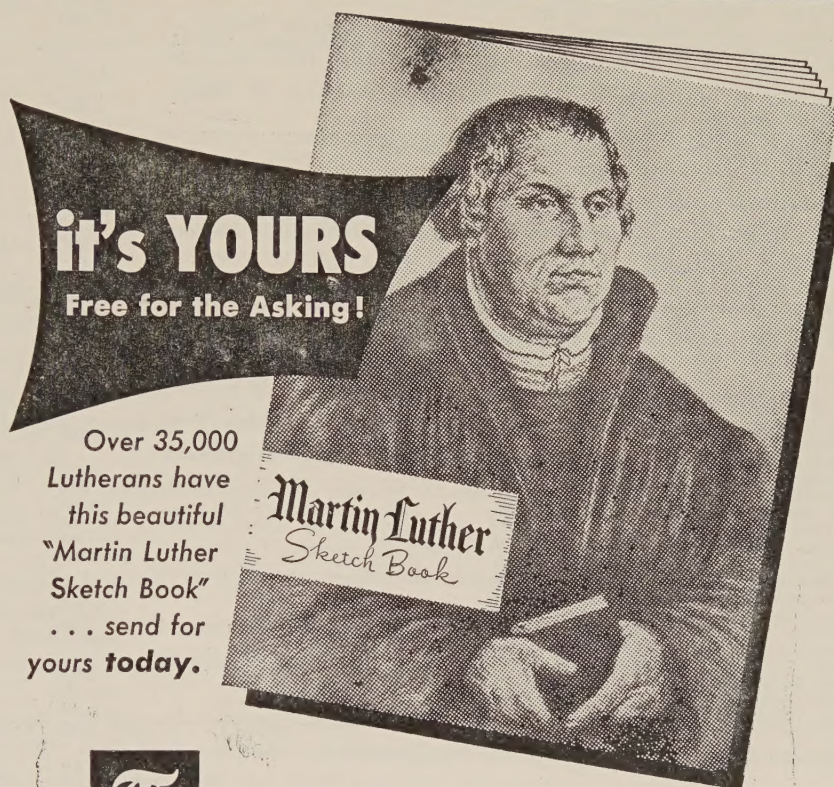
Revenue Ruling 56-58: "The sum paid to a minister as part of his compensation 'for house allowance' is exempt from Federal income tax under the meaning of section 22(b) of the 1939 code. I. T. 1694, 11-1, 79 (1923) revoked." The Internal Revenue Service now acknowledges that it was wrong in its

previous interpretation of the 1939 law. Ministers who paid tax on their full salary, including housing allowance, may apply for a proportionate refund. The principal condition is that the minister must have had a specific housing allowance in the years for which he is applying for refund.

Claims should be made on Form 843, which may be obtained from the District Internal Revenue office. Because of the March 15 deadline for applying for 1952 tax re-

fund, there may not be time to secure this form. In this case, a letter should be written to the District Director of Internal Revenue stating the basis of the claim and asking for a blank on which to complete the claim. The letter must be **at the District Office** (not simply postmarked) by March 15.

The new revenue ruling (paragraph four of this Memo) may be quoted as the basis for the claim. Some evidence that there actually



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ACKNOWLEDGMENTS

Total Received Children's Homes School Fund General Fund Mission Indian Mission Utah Mission

Total Synodical Budget \$275,202.00.

Budgets:

Previously acknowledged	165533.67	23229.00	87030.00	29940.00	61546.00	7800.00	1542.00
Cushing, Wis., Cushing Luth. S. S.	5.38					5.38	
Blair, Nebr., Mrs. N. P. Nielsen in memory of Rev. James C. Peterson	5.00						5.00
Sterling, Colo., Mrs. Sena Andersen \$5 in memory of Mrs. H. C. Kjeldgaard, Brush, Colo., and \$5 in memory of Mrs. Marie Larsen, Lincoln, Nebr.	10.00						
Chicago, Ill., Golgotha Luth. S. S.	12.66	12.66					
Oshkosh, Wis., Our Savior's Luth. Church	100.00		50.00		25.00		
Clinton, Wis., Pella Engl. Ev. Luth. Church	100.00		50.00		25.00		
Graettinger, Ia., St. Paul's Luth. Church	630.00	75.00	250.00	25.00	150.00	20.00	10.00
Lake Forest, Ill., Miss Christine Petersen of Atonement Church, Chicago	20.00				20.00		
Morgan, Minn., Bethany Luth. Church	125.00		50.00		25.00		
Cedar Falls, Ia., Nazareth Luth. Church	400.00		200.00		100.00		
Chicago, Ill., Mr. and Mrs. Marius Ohlsen \$10 in memory of Martin Kjeldsen of Golgotha Church and \$10 in memory of Jens Mikkelsen, also of Golgotha Church	20.00		10.00				
Minden, Nebr., Fredericksburg Luth. Church	500.00		200.00		150.00		
Plainview, Nebr., Mrs. J. Will Jensen in memory of Mrs. Marie Larsen, Lincoln, Nebr.	10.00				10.00		
Viborg, S. D., Bethany Willing Workers in memory of Tina Sorensen	2.00				2.00		
Exira, Ia., members of Exira Luth. Church. In memory of Jens Mikkelsen, father of Mrs. Rev. Stanley Larsen \$3, and in memory of Mrs. Walter Jensen, Exira \$5	8.00		3.00		5.00		
Blair, Nebr., First Luth. Church	500.00		200.00		150.00		
West Branch, Ia., in memory of Carl Jensen: Mr. and Mrs. Glenn Petersen, Mr. and Mrs. Hilmar Nielsen, Mrs. Irene Weddum of Elk Horn, Ia.	2.50						
Council Bluffs, Ia., Our Savior's Luth. Church	500.00		200.00	50.00	125.00		
Easton, Calif., Mr. and Mrs. Robert Petersen: \$5 in memory of Sam Sorensen, Eugene, Ore., and \$2.50 in memory of Mrs. Fritz Christensen	7.50						
Owatonna, Minn., Our Savior's Luth. S. S.	17.00					17.00	
Boston, Mass., Bethany Luth. Church	176.07	29.07		136.75			
Boston, Mass., Peter Christiansen in memory of Mrs. Christa Fischer	5.00				5.00		
Boston, Mass., in memory of Mrs. Anna Nielsen: Bethany Ladies Aid \$5, Mr. and Mrs. R. C. P. Rasmussen \$5, Mr. and Mrs. Alfred Rasmussen \$5	15.00				15.00		
Boston, Mass., Mr. and Mrs. Alfred Rasmussen in memory of Minica Christiansen, Oakland, Calif.	5.00				5.00		
Boston, Mr. and Mrs. Regnard Jensen	2.00						
Minneapolis, Minn., Dr. and Mrs. Silas C. Andersen	70.00		70.00				
Bowbells, N. D., Bethlehem Luth. Church	30.30				20.00	10.30	
Altura, Colo., Rev. K. M. Ludvigsen and Mrs. Helena G. Ludvigsen in memory of Mrs. Martin Nelson, Council Bluffs, Ia.	10.00						
Owatonna, Minn., Our Savior's Luth. Church	200.00		80.00		60.00		
Neola, Ia., St. Paul's Luth. Church for the Children's Homes in memory of Rex C. Grant from a friend	141.65	141.65					
Denmark, Wis., Our Savior's Luth. Church	600.00		300.00		150.00		
Mission, Kan., Mrs. Anna Jersild of Golgotha Church, Chicago	40.00						
Selma, Calif., Pella Luth. Church	150.00		75.00		37.50		
Inglewood, Calif., Olivet Luth. Church	450.00		225.00	25.00	100.00		
Irene, S. D., in memory of Mrs. Tena Sorensen: Mr. and Mrs. Lester Nelson \$1, Mrs. Gladys Peterson \$1, Ervin Andersen and girls, all of Viborg, S. D. \$2	4.00				4.00		
Irene, S. D., Mr. and Mrs. Laurence Tanderup, Ira and Erland in memory of Mrs. Tena Sorensen	2.00						
Irene, S. D., Turkey Valley Luth. Ladies Aid in memory of Mrs. Tena Sorensen	5.00		5.00				
Elk Horn, Ia., Pastor and Mrs. Clarence E. Jensen in memory of Pastor James C. Peterson	5.00						5.00
Hutchinson, Minn., Mr. and Mrs. W. B. Lamp in memory of Hans Knudsen, Sleepy Eye, Minn.	1.00						
Albert Lea, Minn., Elm Circle of Trinity Luth. Church, for Elm Home	150.00	150.00					
Albert Lea, Minn., Sam Pallesen for Elm Home	100.00	100.00					
Albert Lea, Minn., Trinity Luth. Church	2000.00		1000.00	200.00	400.00		
West Branch, Ia., Bethany Luth. Ladies Aid and Missionary Society in memory of Carl Jensen	5.00				5.00		
Elk Horn, Ia., Danish Ladies Aid in memory of Mrs. Lars Larsen	5.00				5.00		
Jacksonville, Ia., Junior Mission Society in memory of Anton Petersen	2.50	2.50					
Ringsted, Ia., Willing Workers	100.00		50.00		50.00		
Humboldt, Ia., Dorcas Ladies Aid of Trinity Luth. Church in memory of Mrs. Sam Smith	2.00				2.00		
Hartland, Wis., Our Savior's Luth. Church	400.00		200.00		100.00		
Waupaca, Wis., Trinity Ev. Luth. Church	512.09		262.09		125.00		
TOTAL	173597.32	16786.35	54636.91	15142.79	40305.90	5863.44	1281.75

Forward with Christ receipts to Mar. 10, 1956, \$193,327.76.

SPECIAL MISSIONS

Foreign Missions South Japan Santal Sudan Jewish 1956 Luth. World Action

Total (Where Most Received Needed) Mission Mission Mission Mission Mission Mission

Previously acknowledged	53267.02	743.80	16000.00	20227.00	10000.00	15000.00	43399.00
Chicago, Ill., Atonement Luth. S. S. for Munshi Tudu	35.00				35.00		
Lake Forest, Ill., Miss Christine Petersen in memory of Mrs. Lars Larsen, Elk Horn, Ia.	5.00		5.00				
Farmington, Minn., Mr. and Mrs. Palmer Schonning in memory of Henry Pett's	2.00					2.00	
Albert Lea, Minn., Trinity Santal Circle for Dr. J. M. T. Winther, Japan	25.00		25.00				
Harlan, Ia., Immanuel Luth. S. S., offering Brotherhood Sunday program	16.75						16.75
Luverne, N. D., Luverne Luth. Church	17.00					17.00	
N. Luck, Wis., in memory of Melvin Jorgensen: Laura and Viola Madsen \$2, Oscar Solum \$2	4.00				4.00		
Blair, Nebr., First Luth. Church	24.00						24.00
Denmark, Wis., Primary Department of Our Savior's S. S. for translation by Pastor Morck	5.00		5.00				
Toronto, Can., the Mary and Martha Society of St. Ansgar Church for support of a child in the Mission Field in Sudan	40.00					40.00	
Toronto, Can., the Danish Ladies Aid of St. Ansgar Church for support of a child in the Mission Field in Sudan	40.00					40.00	
Toronto, Can., the Bible Class of St. Ansgar Luth. Church for support of a child in the Mission Field in Sudan	40.00					40.00	
Dickson, Alberta, Can., C. R. Pedersen	6.00		2.00			4.00	
Dickson, Alberta, Can., Bethany Luth. S. S. for translation of Hymnal \$26.63, for the Sudan Mission \$9.84	36.47		26.63			9.84	
Standard, Alberta, Can., John M. Rasmussen	50.00		25.00			25.00	
Easton, Calif., Mr. and Mrs. Harold Marthedal in memory of Mrs. Fritz Christensen	2.00				2.00		
Easton, Calif., in memory of Mrs. Fritz Christensen from Easton friends	47.00				47.00		
Flaxton, N. D., United Luth. Church, offering at meeting by Margaret Nissen	64.66					64.66	
Owatonna, Minn., Our Savior's Luth. S. S.	17.00				17.00		
Spencer, Ia., Bethany Luth. S. S.	11.00		11.00				
Audubon, Ia., Chris C. Larsen in loving memory of Mrs. Chris							

S. S. of St. Paul's Church, an offering	12.00	6.00	6.00	8.35		
Mont., Pella Foreign Mission Society	70.03			70.03		
Mont., Ebenezer Luth. Church, offering at meeting by Jaret Nissen	80.00			80.00		
Mich., Our Savior's Luth. S. S.	27.99	27.99				
k, Me., Trinity Luth. S. S., offering Febr. 12th	56.18		56.18			
Calif., Immanuel Luth. S. S.	16.78			16.78		
S. D., Spring Valley Luth. Ladies Aid in memory of Tena Sorensen	5.00				5.00	
D., Mr. and Mrs. Walter Larsen and James in mem- of Mrs. Tena Sorensen	1.00		1.00			
alls, Ia., Nazareth Luth. S. S. for support of seminary ent in Japan for Jan. and Feb. \$20. For Rev. Moreck's station work for Jan. and Feb.	40.00	20.00	20.00			
n, Ia., Pastor and Mrs. Clarence C. Jensen in memory Pastor Inadomi	10.00		10.00			
n, Ia., Pastor and Mrs. Clarence C. Jensen for Parki- in the Santal Mission: \$25 in memory of H. P. Han- Northfield, Minn., and \$10 in memory of Carl Jensen, erly of Elk Horn, Ia.	35.00			35.00		
on, Minn., Mr. and Mrs. W. B. Lamp in memory of ier, Ane Marie Nielsen	2.00	2.00				
ille, Ia., Bethlehem Luth. S. S.	24.40				24.40	
ea, Minn., Santal Circle of Trinity Luth. Church	34.43			34.43		
ea, Minn., Santal Circle of Trinity Luth. Church for ort of a Native Seminary Student	100.00			100.00		
ea, Minn., Santal Circle of Trinity Luth. Church, an ditional gift	50.00			50.00		
ea, Minn., a friend of the Santal Mission	2.00			2.00		
ea, Minn., Minnie Lyngaard	2.00			2.00		
a District W.M.S. for salary of Miss Ilene Rohe	500.00			500.00		
n, Ia., Danish Ladies Aid for Helen Danielson's salary	10.00	10.00				
ille, Ia., for foreign missions from World Day of Prayer	45.34	20.00	10.00	5.34	10.00	
ill., Golgotha W.M.S. for an evangelist for Rev. Paul asen	25.00		25.00			
ill., Golgotha W.M.S. for Barka Murmu in the Santal ion	14.00			14.00		
, Ia., Helping Hand Society of Our Savior's Church for medicine, books and clothing	94.00		94.00			
, Ia., Willing Workers	65.00	16.25	16.25	16.25	16.25	
Ore., from friends in Bethesda congregation in mem- of Mrs. Chris Bertelsen	88.50				88.50	
TOTAL	55173.90	743.80	10707.74	16757.68	10435.88	15270.06
with thanks.						
	Blair, Nebr.,	Mar. 10, 1956.			H. J. Hansen, Treas.	

THE SAVIOR CRUCIFIED

(Continued from page 4)

...s suffering and dying upon the cross for sinners
...e really can. It is true we have doctrines,—great
...nes of the atonement, the substitution, the redemp-
...But Christ crucified for sinners must be accepted
...n and women in faith, and then redeemed sinners
...e witnesses to the power of salvation.
...resurrection of Jesus Christ who had been cruci-
...ade Martin Luther write,

"I cannot by my own reason or strength be-
...ve in Jesus Christ my Lord or come to Him,
...ut the Holy Spirit has called me by the Gos-
...el, enlightened me with His gifts and sanctified
...nd preserved me in the true faith."

Easter Sunday I shall step into church for the
morning service and I shall see candles lighted on

NEWS AND NOTES

(Continued from page 6)

...pioneer work in the field of
...retardation, the chaplaincy is
...equal basis with other clinical
...es. Nearly five hundred mental-
...ndicapped persons between 6 and
...e at the Parsons Institution.

...flock's response to religion, the
...Mr. Petersen said, is truly re-
...able."

...stress God's love," he added. "The
...gsters have very great emotional
...and I find them profoundly re-
...tive to this aspect of religion."

...rection. On page 3, the second
...n March 12, the heading of the
...article was left out. It should
...been after the end of the 7th
...raph. The heading was "The
...to Suburbia."

SEMINARY-PASTORS' CONVOCA-
TION, sponsored jointly by Trinity
Seminary and the Iowa and Nebraska
Districts, will be held at First Luther-
an Church in Blair, Nebraska on April
3 and 4. The sessions will begin at
9 o'clock each morning. Dr. Gerhard
Frost of Luther College, Decorah,
Iowa, and Dr. Edgar Carlsen, presi-
dent of Gustavus Adolphus College,
St. Peter, Minnesota, will be the main
lecturers. A joint meeting of the Iowa
and Nebraska District ministeriums
will discuss the Report of the Joint
Union Committee.

Income Tax for Ministers

(Continued from page 13)

...was a housing allowance of a spe-
...cific amount should accompany the
...claim, or be submitted as supple-
...mentary material as soon as pos-

the altar, as most of us will. There will be the reading of
passages from the Book, Old and New Testaments. The
cross on the altar will tell me the great fact of the Gospel
that the Son of God was crucified for my sins and the
sins of all men, and that He is risen, lives and reigns to
all eternity.

This Easter Sunday when the services are over I be-
lieve I shall go into the sacristy in a quiet moment and
sing to myself the last four lines of Horatius Bonar's
hymn,

"Life of all life and true Light of all light,
Star of the dawning, unchangingly bright,
Sing we the song of the Lamb that was slain,
Dying in weakness, but rising to reign."

If there is a greater happiness, it would be to hear a
similar chant from the people who read the precious
passages of the Old Testament, but for whom the Light
of the New has not yet shone.

sible after the filing of the claim.
This might be in the form of an af-
fidavit from the treasurer of the
employing agency of the amount of
the total salary and of the housing
allowance. These figures should ap-
pear in the annual budget, the call
or employment contract, minutes of
an executive committee or person-
nel practices committee, etc., as
supporting evidence for the affi-
davit.

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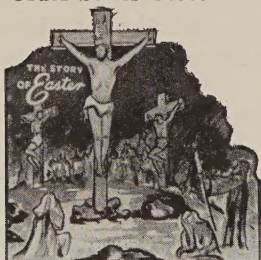
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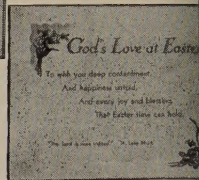


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